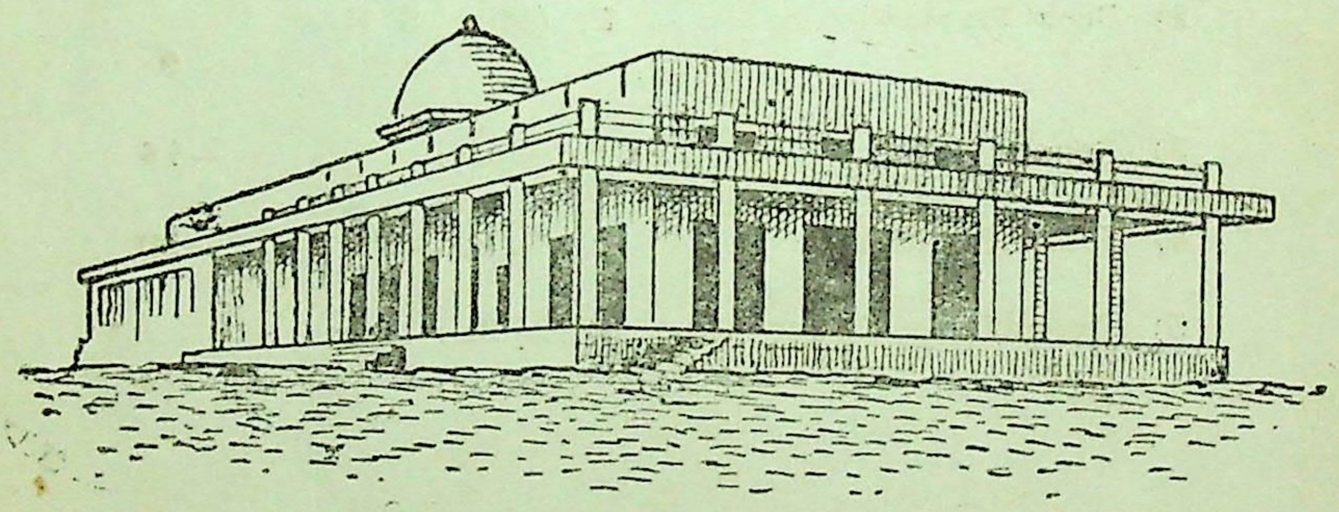
1/84

Pathway to God

(*A Quarterly Journal of Spiritual* [illegible])

N. V. AMBARDEKAR
('Nirmiti', 3/4/2 Roy Road,
Tilakwadi, BELGAUM-590 006
☎ (0831) 2427[illegible]

आत्मा वा अरे द्रष्टव्यः ।



SHRI GURUDEV MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

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Pathway to God

(*A quarterly Journal of Spiritual Life*)

Editor - Prof D. G. Deshpande

Vol XVIII January No. 2

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Prayer

विज्ञप्तीरवधेहि मे सुमहता यत्नेन ते सन्निधिं
प्राप्तं मामिह कांदिशीकमधुना मातर्नं दूरीकुरु ।।
चित्तं त्वत्पदभावने व्यभिचरेत् दृग्वाक्च मे जातुचेत
तत्सौम्यं स्वगुणैर्बधान न यथा भूयो विनिर्गच्छति ।।

श्रीशंकराचार्याः

O Jagadambe, listen to my request. With great efforts. I have come near You. Do not discard me, who is ignorant. If by chance my mind, eyes, or speech go astray bind them to Your feet by Your grace. So that they will never go astray again.

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Shri Gurudeo Dr. R. D Ranade

Born
JAMKHANDI
7-3-1836

Samadhi
NIMBAL
6-6-1957

Editorial

It is shocking to hear the sad news of the demise of Shri Krishnaji Daso alias Babasaheb Sangoram on 29 th November 1983. He was eighty six. For a long time he was the Chairman of the Board of Trustees of the Academy of Comparative Philosophy and Religion, Belgaum. He took keen interest in the activities and progress of the Academy.

Born on 29 th December 1897, at Shedbal, a small place in Belgaum District, he had to go to places like Athani, Pune and Bombay for education. He took his Law Degree from the Government Law College Bombay in the year 1926 He was knowns as a hard working student in his School and College career. In his younger days he took interest in sports and games. While in Deccan College Poona, he was Secretary of the Sports Department and was Captain of the College Cricket team. He was also fond of music and drama.

Right from his childhood he was brought up in religious atmosphere. and throughout his life his behaviour was simple and religious. He understood the pains and miseries of people around him and tried to help others without any sense of egoism in his mind He was not after earning more and more money, but spent most part of his life in meditation and study and practice of philosophy and religion.

In 1926, he started his legal practice at Athani and within a short time earned fame as an eminent and straight forward lawyer. He did not believe in the philosophy of earning wealth and spending a luxurious life.

Shri Sangoram believed that advancement of education was necessary for economic prosperity. He therefore established a Society called 'Sanmati Sahakari Society' at Shedbal and this Society started a High School called Sanmathi High School for spread of education. In course of time the Society also started a Commerce College at Belgaum. Shri Sangoram was Vice President of this Society till his death and gave monetary and other help to these institutions.

In 1932, he became the disciple of Shri Ambu Maharaj of Inchgiri and came in contact with Shri Gurudeo Ranade. The religious philosophy and behaviour of these two saints made a deep impression, on him, which lasted till his death

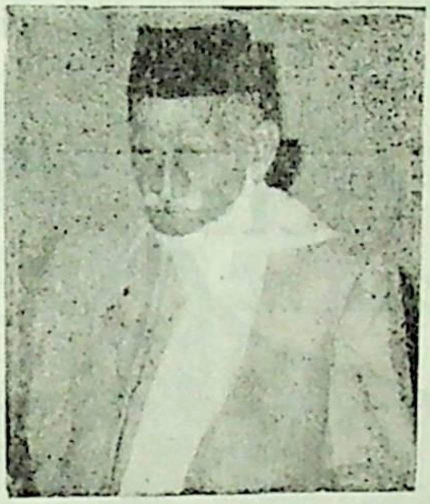
In 1942 he gave up his legal practice and began to spend most of his time in meditation, prayer and Nama - jap. He purified his mind by engaging himself in meditation and by leading a detached and Saintly life.

At the time of his death he was a realised Soul, a Vaishnav - jan, he had reached a stage with all the qualities of divinity in him - no vices but all virtues. He was the perfect human character, examined from any aspect of life - sublime character, very rare to find.

" Path Way to God " pays tribute to the memory of this great departed Spiritual leader.

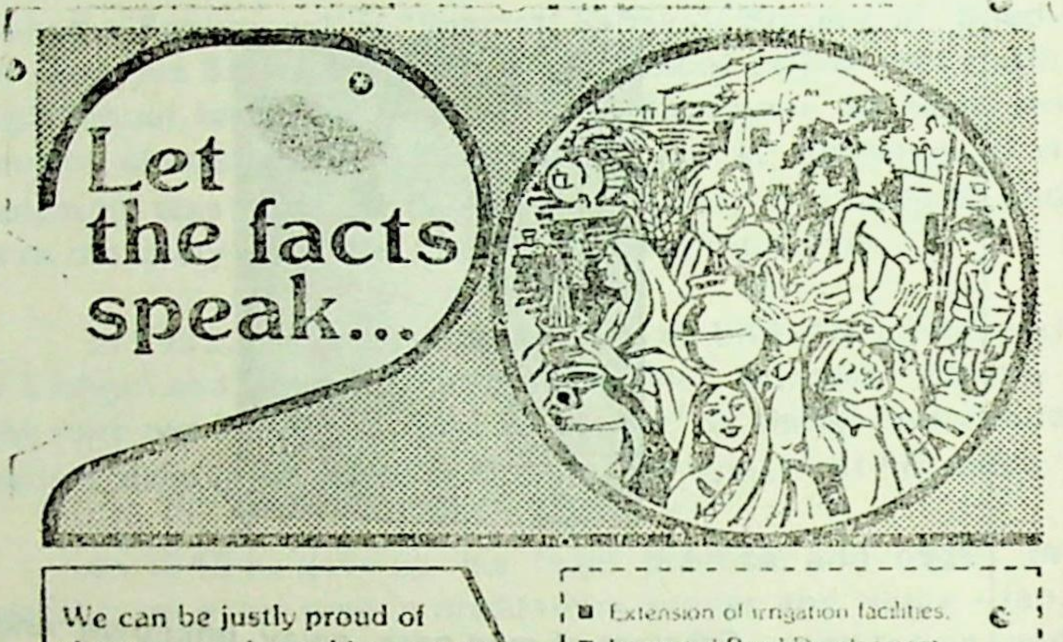
◆

Obituary



Greatest of man pass away unknown and the society realises their greatness in time to come. So is the case with late Krishnaji Daso alias Babasaheb Sangoram, the Chairman of the Academy of Comparative Philosophy and Religion, Belgaum. He merged in the Eternity at 2-10 P. M. on 29 th Nov. 1933 at the age of Eightysix at his residence in Athani, Dist. Belgaum. As expressed by Shri Gurudeo Ranade, he was a jem ' of a Sadhaka. He was genius personified, ideal moralist, modest and unassuming benefactor of individuals and of institutions as well as of the Society at large. He had child's simplicity, youth's vigour, a gentle - man's behaviour, a philosopher's equanimity. He stood like a tower when every thing rocked - around him and his softer fellow - mortals winnowed like chaff in the blast. From God he was taken and to God he went.

The Academy has lost in him a faithful friend, mystic philosopher and truest guide.



Let the facts speak...

We can be justly proud of the encouraging achievements of the Revised 20-Point Programme—the blueprint for progress and prosperity for the masses. The programmes in which we attained 100 per cent (or more) of the target set out for 1982-83 include:

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- Integrated Rural Development,
- Rehabilitation of bonded labour,
- Welfare of Scheduled Castes and Scheduled Tribes,
- Drinking water facilities in problem villages,
- Tree plantation, and
- Integrated Child Development Service Blocks

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With determination and hard work, we can achieve much more.

COME, LET US JOIN HANDS TO FULFIL THE TARGETS OF THE REVISED 20-POINT PROGRAMME

davp 83/223

BLISS IN THE UPANISHADS

Prof. B. R. Modak (M.A., Ph, D.)

Man always seeks happiness. He thinks that he can obtain happiness from various objects in the world, and hence he tries to get those objects. These objects vary according to his age and circumstances, but the desire for pleasure persists and his efforts to attain happiness continue incessantly.

Man is blessed with five senses, namely, the eyes, ears. nose, tongue and skin The corresponding objects of these senses are sight. sound, smell, taste and touch. When the senses come into contact with their respective objects, certain sensations are produced in the mind If the sensations are suitable, we call them 'happiness'. Though this happiness is little and short-lived, we try to attain more and more of it and wish to make our life ever happy. But this does not happen.

The Upanishads points out that the original source of everlasting happiness is Brahman. Bliss (*ananda*) is its very nature The Brihadaranyaka Upanishad tells us that the beings live by receiving only a small fraction of that bliss 1 The Taittiriya Upanishad describes the rising steps of bliss. It gives the exemple of a strong, healthy and wealthy youth. He can enjoy many pleasures. The happiness attained by him is treated as one unit of bliss. It is further said that the bliss attained by Manushya-Gandharvas is hundred times more than the pleasures enjoyed by that youth. This bliss is attained also by a learned man who is free from desires. The bliss attained by Deva-Gandharvas is hundred times more than the bliss of the Manushya-Gandharvas. That bliss is attained also by a learned man who is not oppressed by desires The bliss attained by Deva-Gandharvas is hundred times more than the bliss attained by the Manushya-Gandharvas. That greater bliss is obtained also by a learned person who is devoid of desires The bliss attained by the Manes is hundred times more than the bliss of the Deva-Gandharvas. That bliss is attained also by a learned man who is free from desires. The bliss attained by the gods is hundred times more than the bliss of the Manes. That higher bliss is attained also by a person who is not affected by desires. The bliss attained by Indra is hundred times more than that of the gods. The higher bliss is attained also by a learned man who is free from desires. The bliss attained by Brihaspati is hundred times more than that of Indra. The greater bliss is attained also by a man who is devoid of desires. The bliss of Prajapati is hundred times more than that of Brihaspati. That higher bliss is attained also by a learned man who is free from desires. The bliss attained by Brahman is hundred times more than that of Prajapati. This highest bliss is attained also by a man who is free from all desires 2

It may be noted in the above statement that the bliss attained by a learned man. who is free from desires, is equated with the bliss attained by Manushya-Gandharvas, suggesting thereby that this bliss is at least a hundred times more than the mundane pleasures which a man can enjoy. Brahmananda is obviously the highest bliss Hence it is suggested that a man should try to attain it through proper Sadhana, instead of worrying for the sensual enjoyment Paramatman is called 'Rasa' and by attaining him a man becomes happy. In fact it is He, who makes a man happy. 3

In the Kathopanishad we come across the following story- Vajashravas was performing a sacrifice. He was giving away useless cows as gifts. His son Nachiketa felt very sorry He asked - " To whom do you give me as a gift?" His father did not reply. Wheu Nachiketa asked again and again, he angrily said - " I give you over to Yama." Accordingly Nachiketa went to the abode of Yama the god of Death. Yama was not in his house. So Nachiketa waited there starving for three days. When Yama returned, he knew this incident He asked Nachiketa to receive a boon Nachiketa requested him to give the knowledge of Atman. Yama said - " This is very difficult to tell. Instead, I shall give you a large kingdom, elephants, horses, gold, sons, grand sons and a long life as you please."

Nachiketa replied - " Enjoyments are momentary. Moreover they reduce the energy of the senses. Life is after all short. Hence let the objects of pleasure remain with you. 4 Yama was highly pleased to listen to the words of Nachiketa. He said " There are certain things which are good, (*shreya*) in life, while some other things are 'attractive. (*preya*) A wise man selects the 'good' and not the 'attractive' things. You did similarly. The temptations did not affect you."

Then Yama added - Parmatman is one. The whole world is under his control He is the inner self of all the beings. He makes his one from into many. The happiness of those wise men, who experience Him as residing in the heart, is eternal; not of others " 5

In the Brihadaranyaka Upanishad it is said " If a man understands that he is the Atman, then desiring what and for whose sake will he trouble his body?"6 This clearly shows that such a person will not have any desire, because he knows that there is nothing except the Atman. Hence he will not bother himself Further the seer of that Upanishad says-" Residing in this world, we have known the Brahman If we had not realised it, there would have been a great loss. Those who have known it become immortal. Others proceed towards sorrow only." 7

In the Chandogya Upanishad we find that Narada goes to the sage Sanatkumara and says - " I have heard that he who knows the Atman goes beyond sorrow. Hence please instruct me regarding Atman and lead me beyond sorrow "8 Sanatkumara tells him - " That which is Great is happiness. There is no happiness in the little (things). Hence one should wish to know the Great' That condition in which one sees nothing else, one hears nothing else. one knows nothing else (than Atman) is Great. The state in which one sees something else, hears something else and knows something else (than Atman) is little. That which is Great is immortal; that which is Little is mortal". It is suggested here that when a man is in the state of meditation his mind should be concentrated in God only, and nothing else should be seen, heard or felt,9

It is stated in the Kathopanishad that a man, who realises God, goes beyond happiness and suffering. God is difficult to be seen as He is concealed in the heart He is beginning-less and immanent. He can be known only through the practice of Adhyatma-Yoga 10, Here Adhyatma Yoga means withdrawing the senses from their objects and fixing the mind in God only.

The nature of Atman is said to be Sat-Chit-Ananda (Existence-Consciousness-Bliss), The word Sat is derived from the root As (to be, to exist). Hence that which always exists can be called Sat, Only Atman exists at all times. Other things exist for some time and do not exist at other times as they are transitory. Hence Atman is called Sat. Chit is consciousness which expresses itself in the form of energy and knowledge All our senses derive their capacity of functioning from the Chaitanya of the Atman. Even mind edrives its power for thinking, feeling, imagining, willing etc. from the Chetana of the Atman. Hence Atman is called Chit. Bliss is the very nature of Atman This has been repeatedely stated in the Upanishads. The happiness that we experience in life; is only a fraction of that Bliss. 11

When the human mind becomes steady and concentrated in the Atman during meditation, Bliss which is the very nature of the Atman pervades the mind. Hence he feels very happy. This feeling continues even later and brings about an overall change in his mode of thinking, manner of speaking and method of working. As he knows that there is only one Atman pervading all the bodies, he looks upon others as himself. He does not hate them, is not jealous of others and he wishes to help his fellow-beings as much as possible 12

The philosophy taught by the Upanishads has been the source of solace to many a mind. The human intellect has not been able to conceive of anything more noble or sublime in the history of the world. Pain and pleasure, evil and good, are all merged in the unity of the Absolute where all is that indescribable something which is neither pleasure nor pain but something supremely blissful.

Gurudeva Ranade remarks - " The idea of transcendental reality and imagination of empirical reality interplay in affirming the experience of delight, through their new and newer and still newer combinations in this paradoxical life of spirit and matter," 13

Reference

१. एषोऽस्य परम आनन्दः, एतस्य एव आनन्दस्य
अन्यानि भूतानि मात्रामुपजीवन्ति ।
– बहदारण्यक ४.३.२२

२. सैषानन्दस्य मीमांसा भवति । युवा स्यात् साधुयुवाध्यायकः । आशिष्ठो दढिष्ठो बलिष्ठः । तस्येयं पृथ्वी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः ते ये शतं मानुषा आनन्दाः ।।१।। स एको मानुष गन्धर्वाणामानन्दा । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनु-

ष्यगन्धर्वाणामानन्दः । स एको देवगन्धर्वाणामानन्दाः ।श्रोत्रियस्य चाकामहतस्य। ते ये शतं देवगन्धर्वाणामानन्दा। स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते यें शत पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः।।२।। श्रोत्रियस्य चाकामहतस्य ते यें शतमाजानजानां देवानामानन्दः । स एकः कर्मदेवानां देवानामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य । ते यें शतं कर्मदेवानामानन्दाः । स एको देवानामानन्दाः। श्रोत्रियस्य चाकामहतस्य ते यें शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दाः।।३।। श्रोतियस्य चाकामहतस्य । ते यें शतमिन्द्रस्यानन्दा । स एको बृहस्पतेरानन्द श्रोत्रियस्य चाकामहतस्य । ते यं शतं बृहस्पतेरानन्दा । स एक प्रजापतेरानन्द । श्रोत्रियस्य चाकामहतस्य । ते य शतं प्रजापतेरानन्दा ।स एकोब्रह्मण आनन्दः ।श्रोत्रियस्य चाकामहतस्य ।। ४ ।।

तैत्तिरीयोपनिषत् २.८

३. रसो वै सः । रसं ह्येवायं लब्ध्वा आनन्दी भवति ।
. . . . एष ह्येवानन्दयाति ।

- तैत्तिरीयोपनिषत् २ ७

४. श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेन्द्रियाणां जरयन्ति तेज।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ।।

-कठोपनिषत् १ . २६

५. एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा धा करोति ।
तमात्मस्थं यऽ नुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ।।

- कठोपनिषत् ५.१२

६. आत्मानं चेद् विजानीयात् अयमस्मीति पूरुष ।
किमिच्छन् कस्य कामाय शरीरमनुसंज्वरेत् ॥

- बृहदारण्यक ४.४१ १२

७. इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदिर्महती विनष्टि ।
यें तद्विदुरनृतास्ते भवन्ति अथेतरे दुखमेंवापियन्ति ॥

- बृहदारण्यक ४.४.१४

८. श्रुतं ह्येव मे भगवद्दृशेंभ्य तरति शोकमात्मवित् इति,
सोऽहं भगव शोचामि, तं मा भगवान् शोकस्य पारं तारयतु ।

- छान्दोग्यं ७.१.३

९ यो वै भूमा तत्सुखं, नाल्पे सुखमस्ति, भूमेव
सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं
भगवो विजिज्ञास इति । यत्र नान्यत्
पश्यति, नान्यत शृणोति, नान्यत् विजानाति स
भूमा, अथ यत्र अन्यत् पश्यति, अन्यत्
शृणोति अन्यत् विजानाति तदल्पं यो वै
भूमा तदमृतम्, अथ यदल्पं तन्मर्त्यम् ।

- छान्दोग्य ७ २३.२४

१० नं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥

- कठोपतिषद् २.१२

११. एषोऽस्य परम आनन्दः, एतस्य एव आनन्दस्य
अन्यानि भूतानि मात्राम् उपजीवन्ति ।

- बृहदारण्यक ४.३ ३२

१२. यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥
यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ॥
तत्र को मोहः क शोकः एकत्वमनुपश्यत ॥

ईशावास्योपनिषद ६.७

13, Costructive Survey of Upanishadic Philosophy,

p. 230

BASIC PROPOSITION

By S. H. Divatia

Reader & Head of the Dept. of Philosophy
M. S. University of Baroda.

When logical positivists propounded their verification principle, there was a dispute about the nature of basic propositions. The verificationist thesis says All a priori propositions are analytic and all factual (synthetic (proposition are probable only. Science also supports the view that all empirical props are probable.

But as Prof. **Norman Malcolm** says in his verification arguments 'There is a class of statements with regard to which Philosophers have had difficulty to deciding wether to classify statements of that class as empirical statements, and among those Philosophers who have used the verification Argument there would be disagreement and hesitation about saying whether the argument applies to statements of that class. Statements of the class in question have been called 'incorrigible propositions' or "basic propositions" or expressive statements" or "sense statements." The sentence It seems to me that I hear a scratching sound at the widow" when used in such a way as not to imply that there is a scratching sound at the widow would exoress a statement of this class. The sentence 'It looks to me as if there are two candles on the table' when used in such a way as not to imply that there are two candles on the table would express another statement of this class. I will call statement of this class "incorrigible statements" and henceforth the class of empirical statements will be understood to exclude incorrigible statements as well as necessary truths and necessary falsehood. It is in this sense of "empirical statement" that the conclusion of the verification Argument will be understood to be the proposition that every empirical statement is "less than absolutely certain".

There are various ways of solving the problem of logical status of such statements.

1) The Indian view is that there is Adhyasa or Superimposition. (illusion)

2) Ayer's solution that truth or falsity is expressed in "proposition about facts"

3) Norman Malcolm's view that "sense statements are not empirical sets that they are statements of a peculiar kind.

1. The Indian view is that 'This is green' is not incorrigible because there may be Adhyasa or superimposition or illusion. Superimposition or Adhyasa means "someething is perceived in place of something else' e. g. a shining shell is perceived as silver 'or' a rope as a snake in the dark. The error is not subjective, it is not mere non-apprechension as there is actual presentation of 'silver' to consciousness and not a mere memory-image. As long as the error lasts, it is taken as true and prompts activity though it may result in failure error of 'rope' snake' is so real and the fright of seeing the 'snake' is so real that death is known to have resulted

If error is taken as purely subjective then realism stands rejected but realism cannot be accepted because the dilemma before the realist is this If silver is real, it cannot be contradicted afterwards by the sublating cognition of shell, and if silver is unreal, how can it appear to consciousness during error ? Realism cannot give any satisfactory answer to this. This question is answered by the idealist schools of Advaita Vedanta; they advocate the view known as anirvachaniyakhyati ("somehow there is error") ("error of some sort" says Norman Malcolm on page 48 of his book 'knowledge and certanity) As N Malcolm says The philosophic statement "whenever anyone has made a perceptual judgement it is possible that he was suffering from"hallucination" is a disguised way of claiming "whenever anyone has made a perceptual judgement it is possible that his judgement was in error" or of claiming "It is possible that every perceptual statement is false".

2) Ayer has answered the " illusion point " in his Argument from illusion in foundations of empirical knowledge" Ayer point in writing that point was to emphasize the need for using sense-datum language.

He says "If anything is established by this (illusion) it can only be there are some cases in which the character of our preceptions makes it necessary for us to say that what we are directly experienceing is not a material thing but a sensedatum. It has not been shown that this is so in all cases. It has not been denied but rather assumed that there are some preceptions that do present material things to us as they really are.

Ayer proposes to use sense-datum language to guard us from illusion. This view of Ayer is not fashionalbe now a days because ever since in 1955 Quinton wrote in MIND the article on 'Argument from pereception' the naive realist view has been revitalized and Phenomenalism is discredited G. A. Paul also mentioned sense-datum rises no new problems and solves no new ones. But all that Paul has been able to prove that sense datum is not an entity he has not been able to guard us from the universal phenomena of illusion.

To answer the Indian view we need Ayer's radical Solution that 'Facts simply are not contradictory It is proposions about them that are contradictory or self Contradictory. As Ayer says on page 29 (Foundation of empirical knowledge)

"The notion of self-contradiction is not applicable to the phenomena themselves. It does not make sense to say of different phenomena either that they do or that they do not contradict one another, they simply occur. It is only with regard to the propositions that we use to describe the phenomena that the question of contradiction can legitimately be raised".

we must adopt conventions to use sense-datum language in svch a way that we guard ourselves from committing error from illusion one example is to use 'seeming' language or "language of appearing".

But as Prof Wisdom says it is neurotic to remain all the time within the sphere of phenomena and go on doubting it such neurotic doubt (it is not even a genuine conflict doubt) can be dissolved into decision

3. Third view is that of Wittgenste who said basic statements are incorrigible because "I am in pain' cannot be doubted It is nonsense to say 'I am in pain but do I know that I am in pain If I say 'I am absolutely certain is redundant here Prof. Norman Malcolm has hinted that 'such basic sense-stsare not empirical sts. As he says Henceforth I will use the paeiesnro "empirical statements " in such a way that the class of empirical sts will be understood to exclude incorrigible sts as well as nece-

ssary truth and necessary falsehoods It is in this sense of "empirical sts that the conclusion of the Verification Argument will be understood to be the proposition that every empirical statement is "less than absolutely certain"

Basic props are then degenerate cases of empirical sts. If strictly stated they become trivial to the extent that they are non-informative. We are reminded of cratylus who said all that we can do here is jerking of the finger.

Another point is dommistakes that occur in stating or interpreting basic propositions verbal only. We may misdescribe our experience (i. e that of toothache) but I can not doubt that I have a toothache.

Are ostensive definitions definitions ? Prof. Carnap calls them transformation rules e, g. elephant - animal of the samekind as the animal in this or that position in space-time.

The Indian point of view of Adhyasa can only be answered by eliminating generality from basic propositions and then only Wittgenstein's or Malcolm's point can be maintained which is that thare (In every Phenomens of an individual being deluded vedanta says there is possibility of universal illusion (Maya and Avidya intimately related) Wittgenstein pinpoints the argument to the points that it can hardly be cal'ed an empirical st)

There is no Adhyasa in 'I have a toothache' basis propositions can hardly be called propositions (I have heard it said that they are neither basic nor are they propositions) They are rules stipulating that we use them in such a way that they cannot be falsified and the controversy that we make merely verbal mistakes or not is itself verbal.

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SENSES

Man hes physical, astral mental and buddhic bodies. The Ego has surrounded itself with these bodies or rather has descended from its own subtle plane, through increasingly grosser planes, into the physical or the material plane to gain experience and through experience to evolve. The Devas residing in the Heaven world want an opportunity to be born on earth, get into this grossest matter, in order to gain experience and evolve. Remaining in the Heaven world may be quite pleasant but no evolution is possible except by going through the lowest point of the wheel, the grossest matter. Thus it seems that this physical body is essential for progress and evolution. And evolution is achieved by experience gained through the physical body.

Our physical body gains experience through the exercise of its five gyan indriyas, the five senses of perception viz., ear, eyes touch, taste and smell. These senses of perception move into action the five working parts, the five Karma indriy viz., feet, hands, tongue, organ of eliminetion and sex organ. or, it may be said that experience is gained by the exercise of these ten indriyas. since these organs of perception and action have been given to human beings, it means that it is necessery to have these organs for gaining experience. It logically follows that it is necessary to exercise these senses.

But we are told and Hindu religion particularly enjoins Brahamcharya - complete chastity and continence. Brahamcharya does not mean control of only sex activity but it means continence of all senses. Now, complete abstinence of all senses would be to deny oneself all experience and so vitiate the very purpose for which we are here. Therefore, brahmacharya cannot and it does not mean complete control of sense desires. It means avoiding over-stimulating the activity ot the sense organs. It means moderation, check, control so that the Ego may utilise them to gain experience and that may not lead us into life of sheer enjoyment of sensations to the detriment of the purpose of life.

Since experience can be obtained through the senses, it is necessary to keep the senses in order, in good condition, in a healthy state so that they may yield correct results and work willingly and joyfully for the ego. This can be done only by giving them constant exercise, otherwise, for want of work they would atrophy or not yield proper results. A judicious activity of senses can alone help attain the purpose of life.

Man has to keep his body in good, healthy condition so that all senses are in fheir proper vigour as also all the other parts of the body so that they may fulfil their duties with joy and pleasure. In order to maintain body in fit state, one needs food. If one does not eat all senses and organs of the body become incapable of work and the result will be death. Buddha too had to realise that austerities not only do not help but positively hinder and he had to eat what Sujata brought him before he got enough strength in his body to be able to achieve realisation. One needs must eat. If the sense of taste takes part in the performance ot this act of eating, one enjoys food, masticates better, there is a greater flow of salive, there is pleasure in eating and all this is conducive to better digestion and therefore better health Again, it is the exercise of this sense of taste that tells us what is good and what is bad for physical health. But if taste gets the better of us and one eats not because he is hungry but to indulge in the sense of taste, or one eats that which is not good for his health but the sensation of taste demands it, then the sense becomes a dictator and not a server. Eating becomes an act to get sensation and not an act for the health of the body or for evolution. In order to maintain good health, it is necessary to cooperate with nature. Everything must be done in harmony with nature. One needs to eat only when he is hungry, when the body needs nourishment, when nature requires that we eat Then enjoyment of our food produces better results than if we ate absentmindedly, without our mind in it, just as a matter of routine. Conversely, if we eat to please our sense of taste but when the body does not need any food, we will only overload our stomach and put the digestive machinary out of gear, hurting our health.

Even when food is taken under correct conditions, it is necessary to eat in moderation. Overloading results in laziness in animaism. Proper proportion is the only true rule. Too much of even a good thing is bad. Water so essential to our existence but too much of it will hurt. Posion in a proper proportion acts as a wonderful tonic; a larger dose becomes fatal. An infintesmal homeopathic dose produces wonderful curative effect but a heavier dose produces just the opposite effect Moderation, control of the sense to yeild the required result and at the same time be a source of enjoyment is Brahmacharya. Brahmacharya is not a kill-joy business. It is in fact increase-joy affair.

What is true of the sense of taste is true of all the other sense organs. Eyes or the sense of sight is for seeing. Unless one uses his sense of sight, he can not distinguish between the beautiful and the ugly: between the rotten and the healthy. Sight guides us throughout the course of life in our work. Through sight, we read and write and gain knowledge-art, science, philosophy. Through eyes, beauties of nature inspire and enthrall and turn one's mind to the Creator, bu for the sense of sight. culture and progress would not have been possible. Eyes see the beautiful and fall in love and love rules the world. But for the sight, love for the beloved would not be possible, Bhakti Marg wonld not have existed, the Sufis and the Mystics would not have been. Improper use of eyes leads to passion, covetousness, jealousy, struggle and strife and war.

The sense of hearing makes communication possible. But for hearing there would have been no growth of language speech, expression, learning, there would have been no music, no dancing. Music and harmony makes for progress, for evolution. Hearing makes possible bhajan, satsang, puja, ceremonials and a horde of other things. Its improper use - evesdropping, gossiping, listening to things degrading and debasing leads to trouble.

Sense of touch gives knowledge of heat and cold, of danger. Sensation of touch can give wonderful happiness. Touch of the loved one is heaven. Touch of the Guru can be a cause of stupendous progress and revelation. Sensation of touch can yield comfort. Yet its abuse can lead to degradation and entanglement into passion.

Exercise of sex is essential for the perpetuation of race and humanity. Exercise of sex is necessary to provide suitable conditions for family life, for correct care and upbringing of children. Exercise of sex is a dominant factor in human life, for development of culture, for all that is best in life. Saints, Yogis, avatars, prophets have all married, yet wrong use of sex converts man to a below-beast-level.

All senses have their use,their need,their necessity and if we are not using them as tools to their maximum capacity for gaining experience, we are only delaying our own evolution. But if instead of using them as tools, the sense desires use us for their own gratification, we are working for our degradation. Whenever and whatever we do, if it is done with the help and cooperation of senses, it is done with joy, with pleasure, with enjoyment and then it is done well, with less fatigue, with greater satisfaction. Thus senses help us to do things better and with less exertion.

Human being has physical body, emotional body and mental body. His progress consists in gathering experiences through all these channels. Feelings and thoughts get their stimulii from the external, physical world, through the senses. Senses are the tools through which the feeling-world and thought-world can progress Senses are the links between the grosser and the finer parts of man Stimulii through the senses can help man to convert or transmute his lower animal nature into higher divine nature. Hence, these instruments need must be maintained in good condition and put into use otherwise they will rust.

Desires cannot be killed nor supressed. If supressed by law of action and reaction, they will only rise later with a greater force, often with such a force as to destroy all breaks and produce a flood. This will be playing hide and seek gaining no ground. And desire cannot be killed. Effort to kill it only increases it. To deny the senses is to try to kill desire, it cannot be done. And if it could be done, it would mean the destruction of the link between the lower and the higher, it will mean the destruction of the instruments through which evolution can be achieved.

Nowhere, in any philosophy or any religion or any land, is it advised that desire has to be killed, senses allowed to atrophy. Everywhere it is suggested that senses should not be indulged, that senses and their activity should be controlled to serve the purpose of progress, we need to transmute our desires to go from grosser to refined planes, to rise from animal nature to devine nature, which cannot be done if the senses are killed and so the stimulus destroyed. If steam is available, an engine can be moved. Whether the engine is taken to north or south, uphill or downhill, it can be possible only when steam is available. Destroy the steam, no movement is possible - up or down.

For proper conduct absolute continence is never advocated, proper control and use is urged. The four ashramas of the Hindu society is a testimony to this. During the Brahmacharya period, the senses are cultivated, their proper use leant, during Grahst, senses are made use of, during Vanprasta the senses are used for social service while during Sanyas, they are switched on to spiritual life. Step by step, by proper regulation and study, the activity of the senses is keyed to higher and subtler pitch The Sikh Gurus have shown the path of evolution while living in the world and Grahast. They have not asked the Sikhs to renounce the world.

Brahmacharya is not total continence. No, it is controlled and well regulated use of senses. Sensuality is not an evil, it is a blessing; it is the means of progress, evolution, joy and happiness. Its wrong use is dangerous; its wrong use will convert a good in to a beast-Choose.

M. P. LAKHANI
C-33 Double Storey
Ramesh Nagar New Delhi-110015

FUTURE PHILOSOPHY

Dr. G. N. JOSHI

The world is at present passing through a very serious crisis. The entire structure of the world conditions as of now, never existed in the past. We are witnessing uninterrupted and largescale changes in every aspect of life. There are also tremendous changes taking place in nature, natural, geographical, climatic and environmental conditions; but we take notice of such changes which affect directly and indirectly the life of man. The tremendous pace of change which taking place has baffled man and he finds himself very much helpless in adapting to the new changing circumstances. Changes are happening due to several and diverse causes. The main causes are new mechanical, technological devises and economic organisation of the resources and means of production.

It need not be said here that the world has already undergone great change unprecedented in its history. In the words of Alvin Toffler the world has passed through two earlier Waves and now we are in the Third wave. Alvin Toffler has already given 'Schck' to the thinkers about the possible future changes. His world famous book 'Future Shock' is really a significent contribution to our thinking for and about the Future. His recent book 'The Third wave' appeared first in 1880 and reprinted in 1981 a continuation of his 'Future Shock' which is full of new ideas of possible and probable changes in the life style of the people of the world. Toffler is a profound scholar wbo has drawn his material from the several branches of science, technology, social studies and humanities and he trics to interpret the vast data and integrate them with a new perspective on the nature of the Future which is emering. It provides immense material for our thinking, speculation and planning and planning for the future, which is perhsps very little under our control. But he has made us aware of the new trends and dimensions of change and also given us warning against certain undesirable and unforseen, evil consequences and implications of the rapid changes.

As Philosophy is an analysis, interpretation and criticism of human experiences and life in all its diverse forms it illaffords to ignore, much less neglect, the consequences of the several changes which are being caused by the advancement in Science and Technology. Science and Technology have exercrsed tremendous influence over man's thinking and aspiring and if Phylosophy is closely connected wifh the worldview Philosophy has no escape from the tremendous advancement which is taking place in science, technology and politics. As Philosophy is closely related to the development of Science and Technology it has already undergone significant changes in its approach, methods and objectives. Philosophy in its history has not remained uninfluenced and by the material conditions and social events social and thinking

The 20th Century has witnessed the new developments in Phylosophy in the form of Logical Positivism, Logical Empiricism, Linguistic Analysis which are impact of scientific thinking and methodology. The emphasis on verifiability as a criterian of Truth can be traced to the empirical and positivistic approach of science to natural phenomena. Scientific Philosophy was an attempt to revolutionise phylosophy and develop it on the models of natural Sciences and express philosophy in the language of Science. The artempts to formulate the 'ideal' and 'perfect' language as distinguished from ordinary language shows the tremendous impact of science on Philosophic thinking. It is not for the first time in the history of Philosophy that it has been criticised and an attempt is made to give a new turn to it to make Philosophy free from its speculative flights airiness and mystical tendencies. Philosophy had faced his criticisms and challenges in the past, its need itself was challenged and metaphysics was put on fire; but it has withstood all such attacks with courage and confidence and tried to show that Phylosophy remains an inevitable need of the human mind in all kinds of circumstances.

Changes had taken place in the history but they were not so rapid and so thorough as of now. The first wave, according to Toffler was that of predominance of Agriculture and Village industries when men were mostly cofined to their own land and small native places, the means of production were small and unsophisticate, life was simple, needs were less, man was dependent on nature and its working on rain, cold heat which factors were beyond the human control. Such men were loyal to their small native places and regions, and consumed only what they could produce. Even before that people earned their livelihood by gathering, hunting, fishing and were moving in groups in search of food, water, shelter etc. Agriculture created a stable civilization. life was steady and full of repetition.' Generations after generation lived the same type of life with almost no change. Their customs and traditions had become rigid and permanent and even the idea of violating the traditions was considered sinful. The society was broadly divided into a few castes and classes like the nobility, priesthood, warriors, helots, slaves or serfs. Power was rigidly authoritarion. Birth determined one's position in the society and life. Economy was decentralised, so that each community produced most of its necessities and did dot increase its necessities which itself could not produce. In the old agricultural civilizarion the producer himself was the consumer and like the industrial civilization production was not made either for sale or for profit, commerce and trade. Their economy was one of self sufficiency and there was no word like 'consumer' in their vocabulary. Family became an economic unit and there was simple method of division of labour. All stayed together under the same roof and shared in common all their earnings and whatever they produced. There was a hierarchy within the family but as every member of the family was dependent on others and on the family as a whole he had no option to go away from and quarrel with others to assert his or her own freedom. There was a net work of interwoven responsibilities and duties, which formed their model codes. The old, sick, weak, abnormals and chidren were looked after by all and so the attitude was humane, kind and sympathetic to each other. They evolved their religious beliefs about God, merit, demerit, Purya-Papa, Karma, etc. Because of man's dependence on nature and fear of natural calamities man developed regard and fear for God, who was supposed to be the almighty power who created, sustained, regulated and even destroyed the world. Since man's powers and abilities were extremely limited he felt like being an insignificient creature and God was depicted as the omnipotent and omniscient being. The first wave of civilization lasted upto the Seventeenth century with minor variations, and limited scope for trade and commerce because of the serious limitations of the means of communication. Transport of goods was mainly with the help of animals like horses, donkeys, bullocks, camels, elephents. There were simple navigation facilities, yet adventerous people used to do some commerce. But the pattern of life of the people in the Agricultural civilization was simple, stereotype based on physical and manual labour and so there was no scope for either indulgence, luxury or for wastage. People could produce hardly just enough for satisfying the primary needs. Talents for handicrafts, agricultural research, animal husbandary architecture and other arts were there but they could not build up elaborate structures and patterns for want of efficient means of production. There was no enrgy like that of steam, coal, electricity and atomic energy which could help them to produce on large scales.

Because of such limitations the man of the first wave was naturally simple, complacent, contemplative, modest cooperative, tolerant, submissive, and not ambitious since he had no means to realise his latent powers of intelligence. Most of his potential talents remained unrealised and, as he was totally dependent on nature, family tradition and God ha alweys felt that he was week, and he had no option, but to crave for the grace of the Divine fufiling his aspirations. He looked upon nature, plants, trees, animals and the material earth as his friends rather than objects of his utility, consumption and exploitation. He had a deep sense of unity with the entire surroundings that used to help him to earn his livelihood and to survive.

The first phase or wave came to an end when Steam energy was discovered and produced and industries based on power and machines came to be established. Toffler calls this 'Industrial Civilization' which brought about a great revolution in all the spheres of the life of the individual and society. The second wave societies began to draw their energy from coal, gas and oil from irreplaceable fossil fuels. This was a revolutionary shift and in a new sense the civilization started eating into nature's capital rather than merely living on the interest it provided. Though the new form of energy provided means for abundant production of goods and finished articles, the rate of tremendous consumption of energy sources like coal, oil, gas, etc. came to directly consumed with the result their stores started depleting. But the first wave man utilised such sources of energy which were replaced in the course of nature's cyclic working. For example he used wood, but new trees were growing he used water which also could be replaced. He used such things which used to be produced daily without interruption. He used wind of which quantity could not be reduced. But fossil fuels formed the energy base of the second wave societies. Economic and technological structures, factories and workshops were created on huge scales on the assumption that fossil fuels would be endlessly available. New forms of energy made possible new technology machines and apparatus which could produce articles of comfort, luxury and enjoyment. It could also produce such articles in such great quantities that they exceeded their limits of consumption and so they could be supplied to others far away from the places of their production. New engines came to be devised and manufactured so distribution of produced things was facilitated through Rail Road, Motors,Trucks, Boats, and Ships, and even Aeroplanes New technology created a new class of producers investors, jobbers wholesalers, commission agents, creditors etc. because of the largescale demand for the consumption and utility of tnese articles. The principle of division of labour in the industries came to be extended also to Schools, Hospitals, Prisons, Government Offices, Administretive, Organisations, Universities, Examination Bodies, even in Arts like Drama, Musical Censorts etc. In the industrialised societies the teennosphere produced and allocated Wealth, the Socio sphere, with its thousands of interrelated organisations, allocated roles to individuals in the system, and the info sphere allocated the information.

Alvin says that the second wave violently split apart two aspects of our lives that had always, until then been one. In so doing, it drive a giant invisible wedge into our economy, our psyches, and even our sexual selves. It ripped apart the underlying unity of society, creating a way of life filled with economic tension, social conflict and psychological malasie.

Alwin says that the special feature of the second wave of the industrial society is that it split apart the two halves of human life production and consumption. Instead of essentially self sufficient people and communities it created a situation in which things or goods including food were produced for sale rather than for one's own consumption, It split the producer from the consumer. The new economy became eco-centric and profit economy. It produced world markets. In it production shifted from use to exchange. Money got greater prominence. Most people were sucked into the money system. Commercial values became central, economic growth became the goal of governments capitalist or socialist. The result of the industrial system was that it produced the most money-minded, grasping, commercialized and calculating civilization in history. Personal relationships, family bonds, love, friendship, neighbourly and community ties all became tinctured or corrupt by commercial self-interest.

Marx maintains that the dehumanization of interpersonal bonds happens due to capitalism. but Toffler says that aggressive acqvisitiveness commercial corruption and the reduction of human relationship to coldly economic terms are no monopoly of the profit system. Alvin says " The obsessive concern with money, goods and things is a reflection of the central role of the market place in all societies in which production is diversed from consumption, in which every one is dependent upon the market place rather than on his or her own productive skills for the necessities of life. In such a society, irrespective of its political structure, not only products are bought, sold, trabed and exchanged, but labour, ideas, are and souls as well. 'The French or British or American artist who writes or paints for money alone is not so different from the Polish, Czech, or Soviet novelist, paintet or playwright who sells his creative freedom for such economic perquisites as dacha, bonuses, access to a new car or otherwise unobtainable goods. Such corruption is inherent in the divorce of production from consumption" (The Third Wave Pages 57-58). In the industrial society emphasis is on the products rather than on the producers and the entire machinery is impersonal in its working. The Industrial civilization tried to marketize the entire world and nothing escaped the evils of marketization. The market is a psychological structure as an economic reality, and its effects far transcend economics. Toffler says that by systematically interrelating billions of people to one another, the market produced a world in which no one had independent control over his or her destiny no person, no nation, no culture' (Ibid, 303)

The characteristic features of the contemporary society is its Transience and Novelty. The pace of change is so fast and every day new fashions are created in every sphere of life. Therefore there appears an insatiable thirst and craze for novelty. People easily tired of the prevailing usages, articles, styles and the planners of industry are out to satisfy their craze for novelty. People feel easily tired of the prevailing usages, articles, styles and the planners of industry are out to satisfy their craze by producing uncearingly new objects, articles, styles etc. Durability is not accepted as a plus point and so things giving temporary satisfaction and fleeting pleasures are preferred to durable and useful objects. So in the new economy there is a tendency to manufacture cheap and even irrepairable objects because they satisfy the craze for novelty and change. The changes in the total situation are at present extremely fast and no one has time, leisure and patience to look back, around and forward to understand what actually is happening and where he is going. Everyone is in a drift. Due to the extremely fast developing technology in the affluent countries everyday new forms and models of things and articles and methods of doing various kinds of activities come into existence, the earlier methods and techniques become outmoded and useless and so they are abandened and new ones take their place. This is the meaning of Transience; it means Temporariness. There is nothing fixed, static, enduring, every thing and idea is in a continuous flux. Man is not in a mood to think about the merits of the change. Every thing is fragile and shifting. Articles, vehicles, even houses are not designed and constructed for long term purposes. On the contrary they are so constructed that their utility short lived, and it is outlived by others more elaborate and more convenient and more useful. As Alvin says a kind of 'Throw-away' meutality has gripped the modern man and it is reflected in all his relationships in his situation. The situation in which man lives and works has five kinds of relationships which form its components and they are his Relationship with Things, Places People, Organisation and Ideas. Due to the accelerated change in the present times man's affinity for and attachment with these five things becomes flimsy, weak and brittle. While being in search of a better and more prosperous career the presentday man does not afford to develop attachment, love, loyalty and commitment to any particular thing, place, organisation, idea or even set of values as such an attachment binds him to them and it becomes an hindrance to his progress which he expects to be uninterrupted. Due to the tremendous pace of change the things even of the recent past become old and so disposable and rejectable. In this regard Toffler says " As change accelerates and reaches into more and more remote corners of the society, uncertainty about future needs increases. Recognizing the inevitability of change, but unsure as to the demands it will impose on us we hesitate to commit large resources for rigidly fixed objects intended to serve unchanging purposes" (Future Shock , Page 60). Thus due to pressure of the continuous advancement of technology and unceasing change the modern man avoids commitment to any particular form or function. He remains uncommitted to every thing and style of life, and so his loyalties appear to be fast decreasing and disappearing. The continuous change leads to obsolescence in every sphere. It may not be deliberately sought but it is caused by the uncasing progress in the technological devices. Rapid obsolescence is an integral part of the entire acclerative process. Due to this process man looses his attachment and love to his historical roots and to his religion, creed, culture and ideology of life. Obsolescence occurs with or without planning.

The far reaching consequences in Biology and Zoology are particularly important. A new Birth Technology is under progress and it will enable man to create wonders in the birth of the children to be born by programming their qualities and abilities. It may become possible for scientists to evolve Biological computers which can produce a man of the required qualities and abilities. The size, complexion, I Q of the babies will be predetermined. New genetic knowledge will permit us to tinker with human heredity and manipulate the genes to create altogether new versions of man. Alvin says that the birth technology will advance so much that man will be able to make biological carbon copies of himself. The process of 'cloning' can enable man to produce individuals of identical genetic characteristics The implications of the new biological technology may create wonders. Within a mere ten to fifteen years a woman will be able to buy a tiny frozen embryo, take it to her doctor, have it implanted in her uterus, carry it for nine months and then give birth to it as though it has been conceived in her own body. The embryo would, in effect, be sold with a guarantee that the resultant baby would be free of genetic defect. The purchaser would also be told in advance the colour of the baby's eyes and hair, Its sex, its probable size at maturity and its probable IQ. It may further become possible to do away with the female uterus altogether. Babies will be conceived, nurtured and raised to maturity outside the human body. (See Future Shock PP 184-85). If and when such biological possibilities will be realised we can imagine how it will shatter all our concepts and regard for motherhood, fatherhood, and parenthood. The basis of family life and the unity of and loyalty to family will be destroyed, and the holy sentiment about Motherhood will become completely meaningless. Similarly the very foundation of sexual enjoyment and marriage will be endangered and so the institution of Family will become meaningless and unnecessary. The forms of conjugal and filial love of which much is done at present will loose their importance and sanctity. The new birth technology will splinter our traditional notions of sexuality, motherhood, love, child-rearing and education. The mother will not feel that affection for her child when she can 'have babies without the discomfort of pregnancy. Toffler points out that such technologicgl advances will confront us with very serious and grave ethical problems and it will terribly upset our entire cultural ethos.

From the physiological and neurological points of view it is pointed out by doctors that the human brain cannot put up easily with very fast change The Orientation Response is a complex meehamism and it cannot adapt happily to very fast changes. If there is excess of change and novelty, if the brain has to deal continuosly with new, unfamiliar and strange objects and situations it gets overtaxed and fatigued and it leads to anxiety neurosis also The limitations of the human brain cannot be ignored if man has to maintain his sanity and mental health. Men cannot tolerate excess of strain and tension. Excess of exertion, stress, strain and tension leads to sexual derangements also. There are limits on adaptability Giving warning against the excess of change and novelty Alvin says "There are limits on adaptability. When we alter our life style, when we make and break relationships with things, places, or people, when we move restlessly through the organizational geography of society, when we learn new information and ideas, we adapt; we live. Yet there are finite boundaries we are not infinitely resilient. Each orientation response, each adaptive reaction exacts a price, wearing down the body's machinery bit by minute bit, until perceptible tissue damage results. Thus man remains in the end what he started as in the begining, a biosystem with a limited capacity for change. When this capacity is overwhelmed, the consequence is future shock (Future Shock, page 311.)

When there is a radical change in all the spheres of life it is known as a Revolution Alvin says that a revolution shatters institutions and power relationships. This is happening today in all the high technology nations. All kinds established and prevailing norms and standards are being challenged and overthrown. The entire society is extremely unstable and the future developments are becoming more and more unpredictable. There is a change in all our social relationships; and the entire system is fast going out of control of the socio-economic-political planners. He says that we are simultaneously experiencing a youth revolution an economic and deep-going technological revolution never seen in the history. According to him there are indisputable signs of a sick social structure. This society is caught in the agony of revolutionary change All old standards, norms and ideals are falling and traditional styles of life are criticised and over thrown. This being an indisputable fact what is required is its proper understanding and its acceptance coupled with a coolly thought out way to give the total change a proper and healthy direction We need fine imagination to confront this revolution. Toffler says that Revolution does not move in straight lines alone. It jerks, twists and backtracks. It arrives in the form of quantum jumps and dialectical reversals also. And this revolution comes in several different ways not in a single way in every country.

Toffler's theocis of Revolution is somewhat new in its character. He does not accept the Marxist theory of Revolution as the only plausible theory. His thesis is that all the social evils and degeneration are not due to only capitalistic economy. He says it is an oversimplification to say that all the economic, social and moral evils are due to capitalistic economy. He says " what is occuring now is not a crisis of capitalism, but of industrial society itself, regardless of its political form". (Future shock Page 172).

Toffler analyses very acutely the present economic, social, political, psychological and cultural conditions and points out that the main cause of our calamities, sufferings and problems is not capitalism but industrialism itself. Industrialism was the characteristic feature of the second wave civilization of which guiding principles were Standardisation, Specialization, Synchronization, Concentration, Maximization and Centralization, and they were applied in both the Capitalist and socialist wings of industrial society, because they grew, inescapably, out of the basic cleavage between producer and consumer and the ever expanding role of the market. (The Third wave-Page 76). These principles in turn each reinforcing the other led relentlessly to the rise of powerful, rigid and uncontrollable bureaucracy.

About the capitalists and Socialists Alvin says "While each side promoted a different ideology both were esssentially haw hawking the same superideology. Their conclusions - their economic programs and political dogmas - differed radically, but many of their starting assumptions were the same : Like Protestant and Catholic Missionaries clutching different versions of the Bible, yet both preaching Christ, Marxists and anti -Marxists alike, capitalists and anti-capitalists, Americans and Russians marched forth into Africa, Asia and Latin America - the nonindustrial regions of the world blindly bearing the same set of fundamental premises. Both preached the superiority of industrialism to all other civilizations, Both were passionate apostles of indust-reality. (The Third Wave Page 115.)

The world view of the Second wave Nations, whether capitalists or socialists was based on three beliefs. Alvin says that the first of these core beliefs had to do with nature. While socialists and Capitalists mighl disagree violently about how to share its fruits, for both Nature was an object waiting to be exploited. They completely rejected the value of harmony of man with natura ecology in the pre-industrial societies. The second belief common to both was that humans were not merely in charge of nature, they were the pinnacle of a long process of evolution. The Social Darwinists argued that Darwin's principle of 'Natnral Selection' which concerned with the 'Biological evolution' worked also within Society, and that the wealthiest and most powerful people were by virtue of that fact, the fittest and the most deserving. Followlng this reasoning it was maintained that industrialism was a higher stage of evolution and also superior to the non-industrial cultures. Just as Social Darwinism ionalised capitalism, the cultural arrogance rationalised imperialism. Marx bitterly criticized capitalism and imperalism but shared that view that industrialism was the most advanced form of society, the stage to which all other societies would inevitably advance in turn. The idea ofr social evolution provided intellectual and moral support fot the treatment of non-industrial peoples as inferior - and hence unfitted for survival. The third core belief of indust-reality was the Progress principle-the idea that history flows irreversibly toward a better life for humanity. People from all walks of life and all disciplines joined in asserting that Progress is inevitably to come (See The Third Wave, page 114-119).

Much can be said in favour and against the effects of industrialisation. It has done a lot of good to mankind by freeing man from his several handicaps and sufferings. It has given great scope to all men to be aware of their personality potentials talents and abilities and live with equal dignity with the privilege class people. industries have also caused damege to man in regard to his mental peace, mental health and satisfaction Man has ost his independence in the industrialised society and he has been subjected directly and indirectly to several pressures and bondages. Acc to Tofller the second wave has done more damege than good, but at the same time it was an inevitable phase of the historical process. It is difficult to evaluate definitely the achievements of the Second wave. Toffler rightly says "Just as there is no single cause that produced Second wave civilization, so there can be no single evaluation. If I appear on the one hand to condemn it and on the other to approve is to because simple judgements are misleading". (The Third Wave Pge 137.

But whatever the causes he thinks that the industrial game is now over, its energies are spent and the force of the Second Wave is diminishing every where. In his opinion two changes, by themselves, make the "normal" contimeation of industrial civilization on longer possible. First a turning point in the "War against Nature" is reached. The biosphere will simply no longer tolerate the industrial assault. Secondly we can no longer rely indefinitely nonrenewable energy. until now the main subsidy of industrial development. (Ibid, Page 138) Thus the indiustrial society is now seeing its last days. I can no longer continue in its old form. The Second Wave system in all its multiple form is facing a crisis. The industrialism is dying away and we begin searching among signs of change for what is truly new and what is no longer industrial. The Third Wave of change will frame the rest of our life and it can save us from our mental and spiritual deterioration.

The indstrial civilization is full of several contradictions It has increased inflation unemployment, the people are beocming more oand more crazy for pleasureswhen they are already getting much more than the past. A time for departure from the dying Second Wave civilization is come, but in what direction have we to go Alvin however says that these facts do not mean the end of technological society, but they mean that all future technological advance will be shaped by new environmental constraints. He does not advocate a return to the pre technological & pre-industial pattern of lite, but he advocates a kind of super industrial society in which man will be rescued from his victimisation to ugly external forces produced by machines in industries. There need not be a quarrel with machine and technology but we must definitely oppose the misuse of them for earning drofits, wealth, political power and several other material gains. And Communism and Socialism have failed in saving man's soul from the serious damage caused by industries. The solution lies not in discarding and rejecting technology but in taming it, It is not necessary and desirable to accep any and every kind of technology. The policy of choosing for economic advantage is dangerous. Alvin says "To-day we need far more sophisticated criteria for choosing among technologies. We need such policy criteria not only to stave off avoidable disasters, but to help us discover tomorrow's opportunities. The society now must select its machnes, processes, techniques and systems in groups and clusters, instead of one at a time. It must chooes the way an individual chooses his life style. It must make super decisions about its future" [Future Shock, Page 391].

It can be said broadly that technology is not to be condemned, despised and discarded; but it needs to be aimed. But its choice needs to be made wisely. A few broad guidelines for choosing technologies can be mentioned here (1) We must carefully examine and anticipate evil physical effects and side effects of any technological produce and device which can do harm directly or indirectly to the life. (2) The long term impact, direct and indirect of a technical inovation on the social, cultural and the undesirable consequences likely to be produced, directly and indirectly, should be avoided; such consequences can be anticipated by intelligent speculations. Thirdly how a technology can affect the value system of the society is an important question and it too must be carefully considered. Fourthly the accelerative implications of every technological innovation should be considered and seen whether a proposed innovation can help us to control the rate and direcion of subsequent advance.

Toffler is opposed to a uniform. style of life, to regimentation and particular pattern. He believes in individual freedom and so argues that diversification. must have a place in the Superindustrial civilization. The Superindustrial society, the most advanced technological society, gives maximum freedom to individuals to enable them to discover their real selves and realise them. The future man will not remain in shackles and imprisonment. He will shake off all his chairs and breathe fresh life. Alvin says "This imprisonment must and will be broken. Yet it will not be broken by tirades against technology. It will not be broken by calls for a return to passivity, mysticism and irrationality. It will not by broken be feeling' or 'intuiting, our way into the future while derogating empirical study, analysis and rational effort (Future Shock, Page 291).

The future man will not run after security, status and accept the traditional mode of social behaviour. He will not behave like the ' Organization Man ' who is subservient to organization but he will be an ' Associative Man ' and will be insouciant towards it He will not compromise his freedom and self-respect for any material gain. He does not mind taking risks for realising higer powers He does not get himself tied down permanently to any particular position or function or organization. He lives unattached to every thing and enjoys maximum freedom in making his choice, because he knows the principle of transience. He does not wish to adhere to any fixed formula of the style of life. He refuses to accept any ideal as the ultimate and does not sacrifice himself to it. He remains true to himself, to himself to his own personal career and self fulfilment He practises a kind 'Ad-hocracy' with which he can adapt without much difficulty and strain to ever changing situations He does not become dogmatic.fastidious and rigid in his outlook and attitude He keeps his mind open to new stimuli nnd receives new things, ideas as an expression of the dynamic raeality. He will not indulge in empty sentimentalism and airy dreams. He will maintain the scientific attitude and will know in a realistic manner the probable developments of the future. His plans for future will not be only imaginary, dreamy and hollow, but they will have degree of realisability.

The Futurist movement will certainly need utopians and Idealists to frame ideals of life, but it will not be only for speculative thinkers, but if it is to be a practically realisable ideal it will have to be worked out by many brilliant thinkers such as economists, sociologists, mathematicians. biologist physicists, operations researchers and others who will cooperate and evolve the image of the future.It will be an attempt to integrate diverse kinds of visions, dreams and prophesies in order to visualise the possible furture we have to create and live in. It will also welcome the creative imagination of writers, poets, artists, scientists and men of interdisciplinary studies. We need sweeping and visionary ideas about the society as a whole, It is important to multiply our images of possible futures and further they need to be organized. crystallized into structured form. In the past utopium literature used to perform this fuction. It played a crucial role in ordering man's dreams about alternative futures. Most of the traditional utopias pictured simple and static societies which had nothing in common with super-industrialism. To-day we need powerful new utopian and antiutopian concepts that look forward to super industrialism, rather than backwards to simpler societies. There cannot be a single book or version which can depict an integral picture of such a uptopian super industrial society.

Toffler urges to evolve a new and synthetic approach to solve all our problems and the solutions should not be in spirit an imitation of the second wave strategy. He says that a complete departure from our prevailing outlook is necessary to solve all our new problems which cannot be brought under one single formula, theory or ideology, and for which one single theory like Marxism cannot provide straight and direct solutions. There is no readymade formula available either from the First Wave or Second Wave strategy to solve our present day problems which are pecullia. in nature. A new future in emerging and it will require a new approach to solve its problems though we may be profitted a little from the existing types of remedies. Toffler calls it an Emergent Future. The future will be qualitatively different from all the past ages. Toffler says that in a world of exploding diversity we shall have to invest scores of inventive stategies and stop looking for models either in the industrial or in the pre-industrial past. (The Third Wave, Page 353). Industrial Stategy had its own advantages but also limitations which now force us to change and adopt new approaches and policies for the new and unprecedented future. Alvin therefore says " The arrival of the Third wave drastically alters every thing.And while no theory emanating from the high technology world, whether capitalist or Marxist in bius, is going to solve the problems of the developing world" and no exsiting models are wholly transferable, a strange new relationship is springing up between First Wave societies and the fast forming Third Wave Civilization" (Ibid, Page 353.)

He further says that there are certain features of the Third Wave situation which are congruous with those of the First Wave and so we can benefit from some of the models of the First Wave civilizations. For example the giant size factories and industrial organizations the strategies of massification of the Second Wave have positively done harm to the human civilization and so Decentralisation mainly characteristic of the First Wave civilization will be useful for our Third wave civilization In this regard he appreciates Gandhiji's views about Decentralised economy and Small scale industries which can provide men work, employment and congenial Conditions of work at their Homes. A shift of productive units from Factory and Office to Home will certainly help the new generation to solve a number of its problems such as fuel, energy, transport, housing, education People will be saved from living in filthy and unhygenic slums in the cities and will be able to live in unpullted environment. In this regard Alvin thinks a new combination of Gandhiji's strategy of village life should be combined with new electronic technology and satalites so that villagers can live at their own traditional places and environment and yet enjoy the benefits of the new technologies and make their life comfortable and happy.He says that one can picture a transformation strategy based on the development of both low-stream,village-oriented,capital-cheap rural industries and certain carefully selected high-stream technologies to promote both.Thus a new balanced and saynthetic strategy will be adequate for the future development. Production should not be only for market purposes and profit.Production and industries should not be economcentric and there should be no divorce between the porducer and consumer on the contrary the producer should also be the consumer and the consumer the producer so that the consumer can enjoy the fruits of his own work. Toffler calls this new type of man as 'Prosumer' and the economv one of prosumption, which can provide rest and enjoyment to the Producer and not only exploit the workers Decentralisation stategy will help to bring down the prices, lower the cost of praduction end people will be able to use their initiative. creative talents aesthetic tastes and cultural heritage to make their homes. work places and surroundings decent. congenial and lovable by constructing decent,congenial and lovable by constructing and producing things and structures from their locally available resources and in accordance with their cultural peculiarities, tactes and needs of living. People living in thousands of villages and towns should not be taught to despise their own culture, traditional styles of life and blindly accept the things produced by factories They should be enabled to preserve their rich cultural heritage and blend it with the modern novelties in a harmonious manner.

Toffler uses a new term Practopia' to depict a picture of the ideal and yet practicable mode of life. It will not be completely free from all kinds of evils and shortcomings, and yet it will be progressive its character. It will not be a world only of a poet's fancy, but it will be realisable in practice to a learge extent. Toffler describes 'Practopia' a as "neither the best nor the worst of all possible worlds. but one that is both practical and preferable to the one we had. Unlike a utopia, a practopia is not free of disease, political nastiness, and bad manners. Unlike most utopias, it is not static or frozen in unreal perfection Nor is it reversionary modeling itself on some imagined Ideal of the past. A practopia does not embody the crystalized evil of a utopia turned inside out. It is not ruthlessly antidemocratic It is not inherently militarist. It does not reduce its citizens to faceless uniformity It does not destroy its neighbors and degrade its environment Practopie offers a revolutionary and realistically attainable alternative ideal' (The Third Wave, Page 375)

Thus the neo - fut and advocates of the Third Wave civilization seek to protect the individual, his freedom, autonomy and dignity by preaching the need for humanization, from the terrible dominance and appression of the heavy giant machines, mass factorices, marketization, profit oriented production and allround psychological conditioning of man. They opprose blank uniformity, standrdization, concentration, Centralization and encourage diversity, variety, local sub-cultures, good traditional styles and creative talents of the people in their own peculiar ways They seek to prevent the further alienation and depersenalization of man by carrying jobs to the homes of the people rather than uprooting people from their encestral homes and surroundings. In it the model of the Factory will be abolished.

The Third wave civilization of super-industrial pattern is yet to take form and shape. It is being born. It does not yet have a ready model It is difficult to say what is will be like. It opens novel and liberating possibilities both for the poor and rich. The Second wave Civilization is crumbling. Toffler is very humble and modest in predicting the emergence of the Third wave civilization. He says that the emergence of the Third Wave society is not a matter of inevitability. Second Wave civilization may be shattered and unworkable, but that does mean that the Third wave Civilization pictured here must necessarily take form. Any number of forces could radically change the outlook.

While no one can stop the latest historical wave of change, necessity and chance are both at work. This, however does not mean we cannot influence its course". (Ibid, Page 377). There will be several kinds of reactions to the changing situations and they will not and should not be uniform. The two forces of diversification and integration must work hand in hand to enrich the new cultural life. Several experiments of different types by men from all walks of life will have to be made to evolve the new civilization. There will be immense scope for freedom to take experiences and make experiments to find out the different kinds of life styles and life models

The changes to come will not be automatic nor inevitable; butthey will arrive through conflict. Toffler calls this process of creating the new civilization a'Super-struggle'.It will move towards the individual from the tyranny of mass rule and factory governance and acclerating change. It will place tremendous strain en individuals and institutions and so fierce battles will have tobe faught against all established forms and conventions- So it is going to be a super-struggle which will go on indefinitely.

A picture of the Third wave civilization can be imagined It will express a practopian future. In will make allowance for individual differences and embrace (rather than suppress) racial, regional, religious and subcultural variety. The new civilization will be built in considerable measure around the home. It will not be frozen in amber but pulsing with innovation, yet it will also be capable of providing relative stability for those who need and want it. It will not be required to pour its best energies into marketization. It will encourage high level of artistic creations and form new morality. This civilization is at leost potentially democratic and humane, in better balance with the biosphere and no longer dangerously dependent on exploitative subsides from the rest of the world. (The Third Wave, Page 375 .

The new society which is to be created will be an open society free from any dogmatic, regimented and cultified eocial life. The citizens of the new world will have the freedom to invent their multiple goals and ideals and take their decisions the basis of their will not be prohibited and their experiences. Variety and drversitg not be prohibited and there will not be taboos on the continuation of the old idaals, models and patterns, if they serve and help to create the new pluralistic world.

Through continuous collaboration and booperation people will evolve new styles and models of life so that there will not be only one or a few models imposed on the world as a whole since no single worldview can ever capture the whole truth, only by applying multiple and temporary metaphors can be gained a rounded (if still incomplete) picture of the world. The new men will give meaning and purpose to life if there is none already.

There have been several schools and systems of Philosophy so far each one trying to explain the world and life in its own characteristic way. No single and particular philosophical school and viewpoint has been found to be universally acceptable, each one having its own shortcomings and limitations. And dueto continuously changing circumstances no single philosophical school and world view has been found to be acceptable to the successive generations. The Third Wave Philosophy will not be of monolithich character. It will have a large and diverse number of suggestive and alternative proposals and all will not necessarily be consistent and congruent with each other. They will also be incongruent, inconsistent, mutually opposed some times contradictory, but their Value and Acceptability will be determined in the context of totality after sufficient trial is given to them and after adequate experiments are made on them. As Toffler says 'We need to formulate sweeping new integrative worldviews and coherent syntheses'. The participants who are headlong plunged in the world turmoils will themselves devise the new methods, models and styles. It will have strong empirical foundations, but it will not be tied down only to the practicable in its ordinary sense. The value of the new world model and the models of the social institutions, attitudes and perspectives cannot be adequately perceived and determined in advance, they will get concrete shapes only by adopting the method of 'Trial and Error'. The new man will have no inhibitions nor particular loyalties, commitments or affiliations. Since its emphasis will be on de - massification and on individual variations it will not be authoritarian in its nature.

It will not be correct to think that the Third Wave civilization aims at having Super men and Superwomen. It will certainly like to bring about a new human psyche, at the same time it will not do it in occult or mystical ways. In this regard Alvin is clear. He says "What the Third Wave is doing, therefore, is not creating some ideal superman, some new heroic species stalking through our midst, but producing dramatrc changes in the traits distributed through Society not a new man but a new social charactes. Our task, therefore, is not to hunt for the mythic "man" but for the traits most likely to be valued by the civilization of tomorrow" (The Third Wave, Page 398).

Though Toffler uses the phraseology of Transformation of the human mind and psyche he does not have its connotation similar to that of the spiritualists. Toffler says "As Third Wave civilization matures, we shall create not a utopian man or woman who towers over the people of the past not a superhuman race of Goethes and Aristotles, (or Genghis Khans or Hitlers) but merely, and proudly.one hopes, a race - and a civilization - that deserves to be called human" (The Third Wave, Page 407). Thus the new transformed man will not come in a mysetrious and miraculous way.but he will use his intellect reason and logic, scientific knowledge and aesthetic insights to give shape to the emerging civilization. He will nothesitate to commit mistakes but he will learn from them. He will not be ashamed to give up his schemes and model if they do not work successfully. He will have all hopes but not false ambitions. He will have flexibility and adaptability in his views and expectations. He will value iniative creativity and freedom above ready made formulae. comforts and luxuries. He will welcome new experiments. new researches, new technologies but will not allow them to master himself. He will avoid repeating the old models. but innovate new ones.He will not try to project and impose the post upon the future but will certainly allow the some elements of the past to fuse with novelties. The Third Wave man will not have a lop-sided development of his personality. He will be lonely and himself and yet quite social. He will have a rounded personality. He will try to create balance between work and play, between production and prosumption,between headwork and hand-work,between the abstract and the concrete, between objectivity and subjectivity'' (Ibid. Page 407).

A total revolution including political revolution will have to be brought about by all the people.People of different kinds of talents abilities and skills will particpate in the reconstruction of the Society,and will be partners in making of the Third Wave Civilization. It will not something dictated only by a few men of exceptional abilities over the large masses of the people but all people will collectively evolve the new super-industrial civilization.Toffler says-''The time has come for a dramatic reassessment of the directions of change, a reassessment made not by the politicians or the sociologists, not by technicians or college presidents. but by people themselves. We need, quite literally to go to the people 'with a question that is almost never asked of them : 'What kind of a world. do you want ten, twenty, or thirty, years from now ? 'We need to initiate, in short, or continuing plebiscite on the future''. (Future Shock, Page 431.)

The Philosophy of life of the new man of the Third Wave will be suitable to his mode style of life. The new man will have to keep his mind open and free to take varieties of experiences and make experiments and then decide the acceptability or otherwise of the new patterns of life. He will not be conditioned to this or that particular mode and style of life. He will be free from unnecessary inhibitions as well as uncritical assumptions and acceptance of ideas, schemes and styles. He will be free to critically examine all patterns and stratiges and then accept or reject them on their relative merit. The new Philosophy will not be deterministic, authoritarian and dogmatic. On the contrary, it will give supreme value to the freedom of man to take initiative and to creative imagination and work Man will be free to make experiments without restriction and adopt new modes of life which will nourish in him freedom or thought and creativity. He will not blindly adhere to couventions customs and traditions, but will evaluate them end will accept whatever he thinks to be same and helpful for the healthy development of the future society. He will not be a dogmatic supporter or follower of any philosophical view and school, on the contrary he will try to remove the traditional allegiance and to any commitment particular school, cult or creed,because his commitment will be to Life and its living and dynamic flow. He will not confine his thinking and action to traditional beliefs and will not remanin entangled in the stereotype metaphysical systems and abstract formulae. He will be simultaneously an idealist, a realist, a pragmatts, an existentialist, an embiririicist and preeminently a rationalist, in his outlook and yet not averse to intuitions and spontaneous aesthetic creativity.He will accept relativity in his continuous adaptation but always fixes his gaze on the stars of ideals. He accepts the reality of change but is not swept away by changes and fashions He accepts the importance of technology but as only means, and he reamains uncommitted to all changing patterns styles and strategies so that here main free to be able to progress indefinitely. He is ever in search of novelties, but does not deny the importance of the old beliefs and technologies. He appreciates the importance of analysis and also makes its use, but he aspires for unification and synthesis. He believes In the dignity. of human soul and so is not prepared to subordinate it to anything else. Though he accepts the significance of change novelty and progress.he also understands their limitations and is not led away and deceived by them. He is thus a man of clear visihn and critical thinking and a lover of progress, dignity harmony and happiness and is capable of transcending all artificials barriers and live a life of love and compassion for all, and attain his own highest good along with that of the Society.In the real sense he will be a 'Citizen of the World' and the architect of a new Practopian world.

Determinism Versus Free Will

By. R. Raj Rao

A tiger in the jungle of Garhwal in Uttar Pradesh old and injured and is unable to hunt its food. An unsuspecting grass - cutter comes its way one afternoon, and hesitating at first, the tiger finally decides to pounce on him. Shrieks rent the air, skin is is ripped off, blood gushes forth, and soon the cruel noise of teeth crushing bones is heard. The man is dead. A man-eater is born. The terrified villagers, on realizing what has happened, chase the tiger, but are only able to nab it after 65 days, during which period the animal has feasted on another 20 of their people.

True, the villagers killed fhe tiger. But why didn't they pass an ethical judgement on its conduct ? Why didn't they condem the tiger's action as bad and improper? On the other hand, consider their reaction if a human being behaved similarly and killed, let us say, not another human being, but a pair of sheep belonging to his neighbour. Provided that he is not insane his colleagues will not think of killing him, as much as they might think of reforming him. They will want to make him realize that his action was bad, wrong and improper, and that he should not repeat such an act in the future They will have confidence in his potential power to change and improve, and will thus try to bring him round by explanation, persuasion and perhaps, even physical chastisement. But surely, they will not accord to him the same treatment as they did to the tiger. Nor could they possibly think of treating the tiger as they treated the man. In other words, they cannot think of reforming the tiger and making it realize that killing is wrong and it should therefore change its nature.

Now the reasons for this difference of approach are obvious Nevertheless, let us revise a little. Man is gifted with discrimination and choice He can use his discrimination to choose between good and bad, right and wrong, ethical and unethical. He is thus called a " rational " animal. "Rational" implies being able to use one's "reason" or "power of discriminition" to choose between correct and incorrect whenever such a conflicting choice appears. No animal has such a choice because no animal is gifted with this power of discrimination. Animals function purely by instinct, and it is instinct that governs their every action. The tiger does not have discrriminatiory powers to choose and decide whether or not to kill a human being when it is hungry. It simply acts on the spur of the moment as directed by its instincts of hungr and self preservation. Thus we don't call the tiger or any other animal "rational ".

As far as man is concerned, the power to discriminate implies, on the surface, that he has what is called ' free will " or " free choice ' and that for every condition of his, none has to be blamed other than himself. For when he is happy, it would mean that this happiness is enjoyed by him bec use he has exercised his choice correctly; when conversely he is steeped in suffering he is the cause of his own wretched condition because he has made the wrong choice. Happiness and misery are thus entirely in his own hands and do not depend on any pre-determined factor such as fate or destiny For example, if a man is not happy after marriage, the fault is obviously his for not exercising his choice carefully to select a suitable life partner. Or if he has fared badly in his examination he is once again solely responsible for failure, for he did have the freedom to choose between two alternatives studying and not studying - and if he has failed, it clearly indicates that he has settled for the wrong alternative.

But there is another side to the story. Sometimes one finds that despite exercising one's choice carefully, things still go wrong. For example, one may try to think carefully and yet arrive at the wrong conclusions while choosing one's life partner One may study hard and yet do badly in the exams because he suddenly takes ill, or perhaps the pattern of the question paper has changed at the last minute. At times the right choice doesn't occur to one's mind at the precise moment Sometimes one has no opportunity to choose at all. For example, one cannot choose the environment he wishs to be born in. This leads many thinkers to believe that although choice apparently seems to be free, it is not really so, and whatever happens or does not happen is actually based on pre-determined conditions, vraiously described ss fate, karma destiny, luck. Propounders of this theory are known as Determinists, and their theory is called Determinism

Dr. R. R Sahay, in his book entitled " Religious Philosophy of Willim James"brings out the dichotomy of approach between the two schools in the following words.

" the free will controversy has been a very important subject for debate among the philosophers of various conviction. The argument of the determinists and the counter arguments of the free-willists have kept this controversy ever alive. Determinism asserts that every aspect of the universe has been rigidly determined from before. Indeterminists, on the other hand admit the possibility of the appearance of entirely novel elements. Both Determinism and Indeterminism try to evolve arguments in favour of their own contention and against that of the other party. This controversy has remained a very living controversy almost throughout the history of mature philosophical throught.

William James himself Seems to be in favour of Indeterminism. According to him,"Free will has no meaning unless it be a doctrine of relief. As such, it takes its place with other religious doctrines "Further, he says that, "Free will pragmatically means novelties in the world,the right to expect that in its deepest elements as well as in its surface phenomena, the future may not identically repeat and imitate the past. "Thus, as Dr. Sahay points out,"when the free will doctrine asserts that will is free in its acts and decision, it admits the possibilitiy of the appearance of novelty. If will is not pre-determined then its acts would produce newer results." Also, one of the most common arguments advanced in favour of the free will doctrine is that if the will is not considered to be free, ethics would become meaningless. We can attribute the notion of good or bad to any act only when it is pre-supposed that the doer was under no compulsion to perform the act. If anyone does anything in the strict deterministic manner being determined by prior conditions then there is no sense in holding him responsible for this act.

A little reflection, however, brings out the sheer escapist nature of the above view. While the free will doctrine cannot be refuted completely, it must be pointed out that to propound the doctrine of free will because, unlike the theory of determinism, it has room for' novelty''and' choices'',which in turn act as strong motivational devices to keep one optimistically moving, is to display lack of courage to look at things as they actually are. Determinism is indeed a pessimistic theory because it makes fatalists of man and strips them of initiative and effort, since they come to believe that in the ultimate analysis nothing rests in their hands. But as pointed out above, in a number of given situations, we do find that choice is not really free, However to use a cliche, there is a silver lining to the dark cloud. We must attempt to realize that neither one of these two diverse theories singularly holds sway Dr. Paul Brunton seeks to resolve this crisis in his book " Himalayas ", by explaining that both free will and determinism govern man's life alike. Will is free-but not entirely so. It operates within a framework, and that framework is pre-determined fate or simply determinism, Thus man has the choice to use his determination and select between diffrent options open before him in any given situation. But this choice itself operates within a limitation of pre-determined conditions To illustrate, a man has the choice to decide what to do for a living; but this choice is not infinite It operates within the boundaries of so many factors - his perentage, his social environment, his economic condition etc., all of which are conferred on him without any option. If he is born in a poor family in a backward village, he has the choice potentially to aspire to be a great industrialist. But in actual practice, this remains almost an impossibility as it is beyond the framework of the pre-determined environment into which he was born.

If choice was entirely free, then potentially everyone could aspire to be amongst the happiest individuals in the world, and if one is not so, it must be only attributed to incorrect choices. Considering that in the world there is more of misery than of happiness, it would logically mean that more and more people are contionously making the wrong choices rather than the right This cuts at the very root of man's intelligence. And conversely, hard work and all such virtues would become redundant.

On the other hand Dr. Brunton's theory has a great validity in our day-to-day lives. It has room for every eventuality. If a student takes up science at college voluntarily although he is not really interested in it, and then fails the exam. his failure must clearly be attributed to the wrong choice. He did have the free will to take up any other course, but exercised his choices wrongly. Destiny has no direct hand in his failure in this case But if a student takes up science because he is greately interested in it, and yet fails the exam, because he had suddenly developed food poisoning (despite due precautions) or because as I mentioned earlier, the style of the question paper is altered overnight, then, well, it would be ridiculous to say that the fault lies with his choices In this case he has chosen correctly, and yet things have gone wrong This must be attributed to a pre-determined destiny.

To conclude, both the free will and determinist doctrines, singularly exercised, must be rejected for their lop-sidedness. The former is an illusion that can ultimately make cynics of men. The latter breeds fatalism, that automatically wipes out virtues like hard work and initiative. It is in the Interplay of both these forces on man's nature that possibly lie the answers to many puzzling questions confronting the human race.

* * *

Prof. R.Raj Rao teaches English at K.C. College, Bombay, and has published his stories, poems, essays and critical articles in leading journals all over India. His first collection of prose and verse was recently brought out by writers workshop of Calcutta.

Academy of Comparative Philosophy and Religion, Belgaum.

Report for the quarter ending - 31-12-83.

The Vaikunthachaturdasi Nam - Saptah was held in Gurudeo Mandir for 5 days from 14-11-83. A good number of Sadhakas attended the Saptah.

Poojya Shri Ganpat Maharaj Kannur (Bijapur Dist.) delivered talks for 3 days during the Saptah.

Poojya Shri Narayan Yati (Ugarkhurd) came to stay in Gurudeo Mandir for 2 days on his way to Vengurla.

Shri K D Alias Babasaheb Sangoram who was Chairman, Board of Trustees of the Academy since 1977 passed away in Athani on 29-11-1983.

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